

fied by the feeling that one is Imposing respect and awe. Hence it is difficult to explain why pity is so highly prized, just as we need to explain why the unselfish man, who is originally despised or feared as being artful, is praised.

Si-

THE CAPACITY OF BEING SMALL.—We must be as near to flowers, grasses, and butterflies as a child, that is, not much bigger than they. We adults have grown up beyond them and have to stoop to them. I think the grasses hate us when we confess our love for them.—He who would have a share in all good things must understand at times how to be small.

52.

THE SUM-TOTAL OF CONSCIENCE.—The sum-total of our conscience is all that has regularly been demanded of us, without reason, in the days of our childhood, by people whom we respected or feared. From conscience comes that feeling of obligation ("This I must do, this omit") which does not ask, Why must I?—In all cases where a thing is done with "because" and "why," man acts without conscience, but not necessarily on that account *against* conscience.—The belief in authority is the source of conscience; which is therefore not the voice of God in the heart of man, but the voice of some men in man.

53-

CONQUEST OF THE PASSIONS.—The man who has overcome his passions has entered into possession